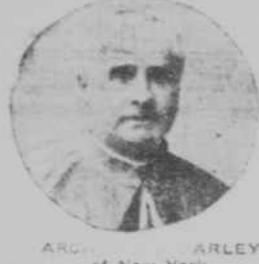


GROUP OF NOTED CATHOLIC PRELATES



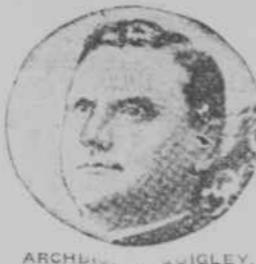
ARDY, of New York.



ARDY, of Philadelphia.



ARDY, of St. Paul.



ARDY, of Chicago.



BISHOP DONAHUE, of West Virginia.



BISHOP KEILEY, of Savannah.



BISHOP HAID, of North Carolina.



BISHOP RUESSMAN, of Wilmington.

CHURCH FILLED AT MASS

Imposing Scene in Sanctuary During Service at 11 o'Clock.

ARCHBISHOP KEANE PREACHES SERMON

Distinguished Gathering of Prelates and High Officials in Attendance.

Before the early morning services of consecration of Sacred Heart Cathedral were completed, and perhaps two hours before the time set for pontifical mass had arrived, great crowds of people thronged about the main doors of the new cathedral and clamored for admittance.

Despite the desire of the people to gain entrance into the beautiful new temple, there was no disorder. All were quiet and acted with the dignity that befit the occasion, the most important event in the history of the Catholic Diocese of Virginia.

Too much praise cannot be accorded the guard of honor, of whom Mr. L. F. Sullivan was chairman, for its excellent work in maintaining the congregation and in the audience during which fell to its lot.

By 10 o'clock, when the doors were opened, every seat in the immense temple was filled, and the congregation sat in silence awaiting the coming of His Eminence Cardinal Glennon. The Executive, the Papal Delegates, and the various distinguished prelates who were to grace the occasion by their presence.

In the audience were the most distinguished representatives of the city and State. His Excellency Governor Swann, accompanied by his staff, occupied a prominent position, while next to him was Mayor McCarthy. The Papal Delegates and the various distinguished prelates were all to grace the occasion by their presence.

On the platform, judges, priests and men of note were present, and indeed it seemed as though all the brilliant assembly of Virginia gathered together to do honor to the Mass of consecration.

Surrounding judges, priests and men of note were present, and indeed it seemed as though all the brilliant assembly of Virginia gathered together to do honor to the Mass of consecration.

Prelates Enter.

At 11 o'clock the great procession left the episcopal residence and marched through Cathedral Place to the main entrance of the cathedral and to the sanctuary, all the people rising and making way for the cardinal.

No less than three hundred and fifty priests and laymen took part in the solemn procession, leading and flanked by eight priests, bringing up the rear.

A brilliant sun lit up the gorgeous scene unfolding on the cardinal gray, black, red, black and white of the robes of the distinguished prelates.

First came the cross-bearer and torch-bearers, followed by two hundred altar boys, and then, in the reverse order, marched his eminence, the cardinal, in the robes of his pontifical station, with His Excellency Very Rev. Father Dowd and Rev. Father John J. O'Farrell.

Eight priests in choir vestments followed His Excellency the Papallegate, followed by the deacons of honor, Rev. Thomas J. Brady and Rev. James J. McGuire, and five train-bearers.

After the sermon the cardinal proceeded to the chancel, with the same reverence on the part of the congregation and even more solemn splendor in the sanctuary. The mass came to an end shortly before 12 o'clock.

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The sermon by Archbishop Keane, delivered at the final service, was as follows:

For eighty years St. Peter's Church has been the cathedral of the Diocese of Richmond. So small a structure was it when Bishop Walsh had his residence in Richmond, in 1848, that he could only name it his presbytery. In 1855 Bishop Metcalf, pastor, doubled the size of the building and enhanced in every way the dignity of its proportions. This was done by adding a transept, a choir, and a sacristy, and the Word was made flesh and dwelt among us, the fulness of grace and truth. And His fulness, Word of God, was given to Moses for grace. For the last now given to Moses, grace and truth came by Jesus Christ.

Thus the needs of less expanse in even more sublime terms than St. Paul's apostolic exhortations, to turn every one who loves the beauty of the Word, and to draw down His blessing, that has made room for our Lord and to Virginia—on this day St. Peter comes to the feet of our blessed Lord, born in adoration before Him, and existing to Him. It then, might all the consolation and plaudits and language of humanity, we see, what is best, and what is the way to it? Christ answers, "I am the Way, and the Truth, and the Life." His own lips have declared this all summed up in this one instant, "Inasmuch as Christ may be all things in all things." Doubtless, he advises us to those who, measuring the Divinity of the human, will seek to prove our virtues, and to distract them to nothing virtuous and partisan ends. That we may cast off all such foolish thoughts, we now solemnly declare that we wish to be nothing of ourselves, nor with the help of man to be anything in our contemplation, but only the minister of God, His authority we hold. God's power to man, and to it we consecrate our strength and our life. It therefore becomes us, for a motto that shall express all our efforts, to the needs of the age in which we live. Disagreements with the sectarian controversies of the past nearly four centuries, account in full measure for this intellectual attitude of the present. And whether the expounders and defenders of the Christian religion approve of this attitude or not, it is with it that they have to deal, and to it, therefore, that they must adapt their presentation of Christian truth and duty.

And if still we hesitate, and wonder whether this excessive concentration of all in Christ is not after all, simply a gross exaggeration on the part of the apostle, then Christ Himself says to us, "As He did to His apostles, 'I am the Way, and the Truth, and the Life.' " His own lips have declared this all summed up in His. It then, might all the consolation and plaudits and language of humanity, we see, what is best, and what is the way to it? Christ answers, "I am the Way, and the Truth, and the Life." His own lips have declared this all summed up in this one instant, "Inasmuch as Christ may be all things in all things." In all his utterances and all his actions then he has been simply developed and applied this great thought, so striking in its simplicity, showing that it was for Christ to be the all both of the teaching and of the action of the church, in its head and in all its members.

It might well be asked, "What is the meaning and purpose of the Word?"

Right Rev. Bishop Hayes, of North Carolina, said, "Very Rev. Edward McCarthy, O. S. B., of Boston."

Right Rev. Bishop Canevin, of Pittsburgh, said, "Father T. Cope."

Right Rev. Bishop Donahue, of West Virginia, said, "Rev. Edward Houlihan."

Right Rev. Bishop Galvin, of Indianapolis, Ind., said, "Rev. Joseph P. Neary."

Right Rev. Bishop Allison, of Mobile, said, "Rev. D. C. O'Connell of Freed.

Right Rev. Bishop Quinn, of Scranton, said, "Rev. Peter F. Quinn."

Right Rev. Bishop Murphy, of Wilkes-Barre, said, "Rev. William A. Quinn."

Right Rev. Bishop O'Connell, rector of Georgetown University, said, "Rev. P. J. O'Connell."

The group of cardinals included also St. Peter's, whose members numbered Bishop Hayes, of North Carolina; a cardinal, an auxiliary, a coadjutor, and several other prelates.

Very Rev. Dr. Michael J. McGivney, rector of St. Mary's Seminary, Boston, said, "Rev. M. J. McGivney."

Very Rev. Dr. Michael J. McGivney, rector of St. Peter's Seminary, Boston, said, "Rev. M. J. McGivney."

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